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This Nation Under God

R. H. Martin, Editor

"This Nation Under God" was the general theme of the four days' convention at Cleveland, Ohio, Nov. 28 to Dec. 1, 1950, at which time the National Council of the Churches of Christ in the United States of America was constituted. The first message of the convention was a sermon on "Blessed is the Nation whose God is the Lord". The closing message was on "This Nation under God" and between these were messages of a similar character—"The Christian Witness in the National Life", "Religious Education of the National Life", "All Nations Under God". Much of the publicity of the program leading up to the formation of the National Council stressed this same theme. This is just one instance among many that could be cited of an encouraging trend among religious leaders in our country in recent days, of a growing consciousness that this nation of ours is not, or at least should not be, a nation independent of God, but **under God**—subject to His authority and law—and that it is a matter of deep concern that this great fundamental truth should be recognized, accepted, and acknowledged by the American people and nation, and that the nation should undertake to order its life in accordance with this **under God** truth.

Some may use this term only with this interpretation—that the individuals who constitute the nation are under God and should personally accept and acknowledge Him, and order their lives accordingly. But there is convincing evidence that more and more our Christian leaders are coming to see that it is a truth that applies to nations, as nations, as well—that this nation is under God, that His authority and His divine law are over this nation, that the American people and nation, should acknowledge and accept this great truth and seriously undertake to order the national life in accordance with it.

A Scriptural Truth

This is a truth which it set forth repeatedly and specifically in the Scriptures. It has been said, we think truly, that there is more in the Bible about Christ's Rulership of nations than there is of His Headship over the church. History confirms the fact that nations are under the Divine Rulership, whether they accept or reject it, that in the course of human history, God, by His Providence, deals with nations on the basis of this principle, blessing those nations that accept His Rulership and withholding His blessing and punishing nations that disown it and trample His laws under their feet.

What of Our Nation?

What of our nation with respect to the authority and laws of God over nations? Does the United States of America accept, acknowledge, and undertake to live as a nation under God? An unequivocal answer cannot be given this question. A formidable array of facts can be assembled in support of an affirmative answer. Likewise many facts can be adduced in support of a negative answer.

We are a nation with a Christian origin. In our early history there are many evidences of the Christian character and purpose of the nation—the Christian character of Colonial Charters and Compacts of Government, the religious acknowledgments of the Declaration of Independence and of nearly all the Constitutions of the States of the Union; the laws on our statute books protecting the Christian Sabbath, the place the Bible and religion had in our public education, and many Christian customs in our national life, some of which have carried over until the present time and some of which have been departed from. As late as 1892, the U. S. Supreme Court summing up these Christian features in our na-

tional life made the historic declaration, "This is a Christian nation."

But there is much that can be cited in our laws, institutions, customs and life as a nation in opposition to all this. The recognition of the Divine source of our civil laws, common in early days has long since been discarded. For three-quarters of a century the Bible and religion have had little place in public education, our Sabbath laws have been broken down and our laws regarding divorce disregard the Divine law protecting the sanctity of the family.

We give legal sanction and protection to the crime-producing, life-destroying traffic in alcoholic liquor in disregard of Divine Authority and law. And in the fundamental law of our land, the Constitution of the United States, our forefathers failed to make recognition of this great fundamental truth that we as a nation are under Divine authority and Divine law, and their successors have not corrected this omission.

Reversal of a Trend

All in all, it appears that for a half century or more the trend has been away from the recognition of Divine authority and law in our nation's life. It is therefore encouraging to note that a counter trend has set in as shown by the action of the National Council of Churches as stated above and from other sources that might be cited.

This is greatly needed and if it continues will result in great good. We cite another instance where this issue is being pressed by a small Protestant body, the Reformed Presbyterian Church, which has always emphasized the sovereignty of God and Jesus Christ over nations. From the acceptance of this principle it follows that the allegiance which a Christian can give our nation, its constitution and government is subordinate to his supreme allegiance to Jesus Christ. In the matter of taking the oath of allegiance to the nation and its Constitution, the Synod of this Church decided to put this issue to the test to see whether the officials of the government would administer the prescribed oath with the oath-taker's maintaining a supreme allegiance to Christ, thus giving an allegiance to the state subordinate to this higher allegiance. On recommendation of a committee appointed to have charge of this matter, the Synod adopted the following Explanatory Declaration and authorized its use by her members in the taking of the oath:

> "In taking this oath I make no mental reservation. I am a member of the Reformed Presbyterian Church of North America, and I declare that I owe a supreme allegiance to the Lord Jesus Christ, and in making that declaration I take the same God as my witness, invoking His assistance to help me to render due obedience to my country in all temporal matters.
>
> "And I do further declare that I do not know any matter in which I intend actual disobedience to any command of my country now known to me."

Test Cases

On this basis the committee proceeded with cases to see whether the officials of the government would administer the oath of allgiance with this Explanatory Declaration, with this result. In as many as 100 cases they have done so. These cases involved the taking of the constitutional oath required for naturalization in eight or ten cases—several public officials on their induction to office, numerous commissioned officers, and workers in civilian defense in war service, applicants for passports for traveling abroad from the Department of State, and for employees in the Post Office Department of the government. From this it appears that these executive officials very generally believe that there is legal ground for administering the required oath in accordance with the principle of a supreme allegiance to the Higher Power. In only one instance was there a refusal to do so. It was in the naturalization case of a member of the Reformed Presbyterian Church in Iowa. The naturalization officers objected to her naturalization because of her "religious beliefs." She had stated that she would take the oath of allegiance only on the basis of her supreme allegiance to Jesus Christ as set forth in the Explanatory Declaration. On this account, they said, she "was not attached to the principles of the Constitution." Up until this case, the committee could not get this issue before any court because the officials ruled in their favor. But this case permitted an appeal to the court. It was appealed to a District Court of Iowa. Judge McCoid overruled the objections of the naturalization officials and granted her naturalization. Thus this Court accepted the principle that one can maintain a supreme allegiance to God and to Jesus Christ and be a loyal citizen of this country, "attached to the principles of the Constitution."

The ultimate objective of this committee was to secure a ruling of the Supreme Court of the U. S. on this issue. But this was only the ruling of a District Court of Iowa. However, this ruling has great significance because it was based wholly upon the ruling of the U. S. Supreme Court in a case involving the same principle, the Girouard Case, ruled on in 1946.

There are some very important matters involved in this case and in the Macintosh case (which the Girouard case reversed) and in other cases ruled on by the Supreme Court which have a direct bearing on this issue which for lack of space cannot be discussed here. We will give consideration to them in the September issue of The Christian Statesman.

The Bible In Our Public Schools

By GEORGE A. RAGAN, Santa Ana, Calif.

UPON MY GRADUATION FROM College in 1891 I delivered an oration on "The Bible in Our Public Schools," in which I advocated the use of the Bible in our educational system. At the close of the commencement exercises a friend, the superintendent of the schools of a large city, said to me: "I don't agree with you." At that time probably no prominent educator would have agreed with me. Today a large and increasing number of our leading educators not only believe that the Bible should be given a place in our school curricula but advocate that religious instruction be given a place therein. This position is set forth and defended in the 1947 report of the special Committee of the American Council on Education.

Clyde Lamont Hay, in his recent book on "The Blind Spot in American Public Education," supports this view. I fully endorse this proposal. But until public sentiment will support the definite religious instruction in our public schools, I believe that an important and possible step toward this would be the addition of selections from the Bible to the curricula of the schools. These selections should be made by a carefully chosen committee appointed by the American Council on Education and should include Protestants, Roman Catholics and Jews.

THERE IS A LARGE body of material in the Bible that would be acceptable to these three religious bodies, such as the following:

For the classes in history I would suggest those portions of the Old Testament which record the origin of the Hebrews and the rise and fall of the Hebrew Kingdom, to which should be added the subsequent history of the Jews down to the destruction of Jerusalem under the Roman General, Titus, in 70 A.D.

In addition to the historical books of the Old Testament, as sources of this study, the major prophets would be helpful in answering the question, Why did the Hebrew Kingdom fall? This history is of special importance in view of the Jews having after over eighteen hundred years, established a national government in Palestine with its capital in Jerusalem.

The classes in English Literature should include in their studies the romance of Ruth, the tragedy of Esther, the drama of Job and the best of the poems of the Psalms.

The classes in Moral Philosophy and Ethics should become acquainted with the Ten Commandments, the Sermon on the Mount, the Two Great Commandments and the Golden Rule.

In addition to the above I would suggest the following topics:

1. The Bible as the literary record of the progressive revelation of God.
2. The influence of the Bible in civilization.
3. The relation of the Bible to American democracy.
4. The fatherhood of God, the unity of the human race and the brotherhood of man.
5. The conception of God as the Creator of the heavens and the earth and the moral Governor of humanity, who holds the destiny of nations in His hands.

Doubtless THE COMMITTEE CHOSEN to make the selection would find much more material and other topics which they would recommend to be added to the curricula of the schools.

THROUGH THE STUDY OF these selections many pupils would be led to take the initiative in the further study of the Bible.

THE NEED TO RAISE the moral standard of our young people is apparent. The increasing crime wave, especially among the younger element of society calls loudly for this. The quickly growing divorce rate with its entail of broken homes and children deprived of parental love and care demands that something should be done to check it. The increasing menace of juvenile delinquency calls for more serious attention than it is receiving.

This need is emphasized in the following statement by J. Edgar Hoover:

"Fifteen million sex magazines are printed monthly and read by one-third of the American people; there are more barmaids in this country than college girls; one million American girls have venereal disease; one hundred thousand girls disappear every year into white slavery; one million illegitimate babies are born annually; there are almost a million illegal abortions performed annually."

ALONG WITH THESE EVIDENCES of a low moral tone of society there is gross illiteracy of the Bible among school pupils. According to the President of Wellsley College "the girls who enter the College are essentially ignorant of the history and literature of the religious traditions to which they claim allegiance."

IN A RECENT LITERARY test of 83 college students, a fair cross-section of student life, 70 could not name the Four Gospels; 74% were ignorant of the Two Great Commandments; only two had any idea what the Book of Acts contains; 72 could not locate the Ten Commandments; 53 did not know in what language the New Testament was originally written; 34 placed the Beatitudes in the Old Testament; 23 placed them in the writings of Paul.

A late Gallup poll shows the following: Only 59%

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1950 EXPENDITURES FOR ALCOHOLIC BEVERAGES $8,760,000,000

On June 28th the Office of Business Economics of the U. S. Department of Commerce released their findings on the total expenditures for alcoholic beverages in the U. S. for the year 1950. It amounts to $8,760,000,000, an average for every man, woman and child in the country of $58.13. This figure is on the basis of a population of 150,697,361, the figure given out by the U. S. Bureau of Census for the year 1950.

Of this total—$8,760,000,000—the amount spent for distilled spirits is $3,870,000,000, $510,000,000 for wine and $4,380,000,000 for beer. Note that the expenditures for beer totaled exactly the combined expenditures for distilled spirits and wine.

The total of $8,760,000,000 compares with an outlay of $8,550,000,000 in 1949, an increase of $210,000,000. Expenditures for distilled spirits and wine increased in 1950, six and ten percent respectively. Beer expenditures declined very slighty, $55,000,000—slightly over one percent.

The release makes this comment: "This estimate represents the aggregate expenditures (other than purchases for resale) by consumers and business for distilled spirits, wine and beer, whether bought in package form or by the drink. The figure also includes part of the expense of entertainment and other service charges in eating and drinking establishments where a separate charge is not made for such items."

It also states that the public revenues derived by the Federal, State and local governments from alcoholic beverages in 1950 amounted to more than $3 billion. Of this amount about $2 billion was accounted for by distilled spirits.

The release also gives the total expenditures each year for the past ten years. In 1941 the total amounted to $4,555,000,000. In each of the following years there was an increase each year reaching the high point of $9,640,000,000 in 1947. The following two years there was a decrease. For 1948 the total was $8,800,000,000 and for 1949, $8,550,000,000. Then a second upward trend began with expenditures for 1950 exceeding those of 1949 by $210,000,000.

60,000 ALCOHOLICS IN PENNSYLVANIA

In response to a letter from the Editor to Honorable John S. Fine, Governor of Pennsylvania, making inquiry as to the number of Alcoholics in the State, the following letter was received from him:

Dear Doctor Martin:

Your letter of the 28th has been received.

All figures on the number of alcoholics (those in Pennsylvania being somewhere between 58 and 60 thousand) are approximate, computed by the Yale School of Alcohol Studies from the results of their national research.

If it were possible to obtain actual figures, they would undoubtedly be far in excess of this number. Countless alcoholics are hidden from the public eye—sometimes in the home, and often in private sanatoria. The truth of that number is never revealed and is, therefore, not available for statistical purposes. The majority of hospitals in Pennsylvania will not accept alcoholics for treatment, so that while many are admitted for rehabilitation it is under the guise of some other illness. Alcoholism as the cause of hospitalization does not appear on the hospital records. The net result, then, of our research in Pennsylvania is convincing proof that the figures quoted by the Yale School are definitely conservative.

I am sending you some informative data on Alcoholism, which has been prepared by Mrs. Helen C. Snyder, who is in charge of the Section on Alcoholism in the Pennsylvania Department of Health.

With best wishes,

Cordially
(signed) John S. Fine

From the data published by Mrs. Snyder we submit the following startling facts:

"About 65,000,000 people in this country drink alcoholic beverages . . . an estimated 4,000,000 have become 'Problem Drinkers', known as Alcoholics. Of these, 750,000 have so impaired their physical and mental health that they have had to be institutionalized. The social, moral and financial losses occasioned by the deterioration of 4,000,000 adults are staggering.

"Contrary to general belief, the great majority of the alcoholic population of 4,000,000 are not the visible 'skid-row' type of Alcoholics found in the Monday morning court line-ups, in the jails, and in the City Hospitals. Some 85% of all Alcoholics are to be found in the homes, factories, offices and communities of America; they still have families, and

are still employable; often they have exceptional skills.

"Alcoholism is now Public Health Problem No. 4 and one out of every six Alcoholics is a woman. In Pennsylvania, we have approximately 60,000 known Alcoholics — those that are hidden by their families run into many thousands more.

"In industry, 3 out of every 100 employees are Alcoholics. Alcoholism is costing this nation $1,000,000,000 annually in wage loss, accidents, crime, jail sentences, etc., while none of these fantastic sums has been spent on education or research on 'How an Alcoholic gets that way.'

"Alcoholics Anonymous has rehabilitated some 120,000 Alcoholics, internationally, but the Commonwealth of Pennsylvania has made no provisions to prevent Alcoholism, or to care for its thousands of existing 'Problem Drinkers.'

"The number of hospital beds, clinics, and personnel, available for dealing with this vast health problem today, is acknowledged to be ridiculously inadequate. In fact, hospitalization of Alcoholics, both men and women, in Pennsylvania, is about an impossibility. Furthermore, in this great Commonwealth we have but one Clinic for Alcoholics, functioning in Allegheny County and receiving not one penny of State aid for its support."

"AMERICAN GANGSTER NO. 1"

The April, 1951 issue of "The Voice", organ of the Board of Temperance of the Methodist Church, contains an article under the above title by Bishop Fred Pierce Corson, President of the Board of Education of the Methodist Church, from which we quote as follows:

"With the sabotage of national prohibition the liquor business returned as the 'fair-haired boy' of American economic, social and physical life. All criticism of it was ridiculed and shouted down. Nothing too good could be said about it. The abundant life was promised through it. The liquor business would 'heal all our (physical) diseases and cure all our (political and economic) infirmities. . . .

"Economically the liquor business became a revised edition of Robin Hood, who 'took to give.' How much it took and from whom and how little it gave and to what, never got an investigation. People just would not listen to such questionings about their economic 'savior'.

"Socially, it became the 'toast of the town.' Parties just did not rate without it and one could not aspire to social acceptability unless and until he found out 'how much he could take' even if it made him an alcoholic in doing it.

"Naturally such deferential treatment would make any 'fair-haired boy' a 'spoiled child' and that happened in the liquor business.

"Everyone should have known that from such unintelligent attitudes one terrible result is to be expected. This is the way gangsters are produced, the thrill-killers and the life-debauchers. So we have that in the shape of the liquor business in American life today.

"The American people have produced by their attitudes the No. 1 Gangster. . . . It has muscled into industry to the tune of billions of dollars annually. One industrialist called it the billion-dollar headache in his industry. It is at present the most effective sabotager of American industry in the war effort. Examine the record and see how many work days it claims by incapacitating the worker, how much efficiency it reduces, how much machinery it ruins through unsteady hands and dulled minds.

"It is America's No. 1 Economic Waster, costing the American public $8,550,000,000 last year for liquor purchases, which in turn let loose a line of crime and tragedy costing by indirection many more billions. These sums applied to social services or released for real purchases would lift the level of life considerably without either a wage increase or a tax rise.

"It is now America's chief home destroyer. A study of 45,000 divorces by a distinguished family-relations court judge revealed liquor as the chief cause of these broken homes.

"It is also America's No. 1 Highway Killer. Witness the newspaper editorials following the Christmas and New Year's debacle—the worst in all history. The police court record of one city precinct on New Year's Eve was typical of the country. Sixty were arrested for dangerous driving and in 58 of the cases by scientific test, alcohol was given as the cause.

"We brand our military enemies as aggressors and so they are, destroying the peace of the world, enslaving mankind, stealing from the defenseless and ruthlessly taking human life. But the No. 1 Gangster in our own Nation—the liquor business—doing all these things, is protected by favorable laws, by top priorities, by misleading advertising and by political and social approval."

"THANK YOU, AMERICA!"

Early in July a refugee ship carrying more than 1,000 persons docked in New York City. A typical American welcome was awaiting, in particular, one family of these refugees, Volodymyr Holubiw, his wife Maria, and their three daughters, Wira, 7, Lida, 5, and Walja, 3. This family was greeted at the dock by Mr. Harry B. Rosenfield, acting chairman of the U. S. Displaced Persons Commissions and acting representative for the President of the United States, by representatives of the Mayor of New York City, State Department Officials, and Mr. Harper Sibley, chairman and Dr. Roland Elliott, director of resettlement for the Central Department

of Church World Service of the National Council of Churches.

The occasion for this unusual welcome was the fact that this Polish-Ukranian refugee family was the 250,000th Displaced Person to reach these shores. After welcoming speeches, gifts to his family, Mr. Volodymyr responded with a message he had prepared in the Ukranian language which had been translated to English and which he had thoroughly memorized as follows:

> "Thank you, America. This is the greatest day of our lives and I am happy to speak not only for myself and my family but for all displaced persons who have been given new hope and a new home by this great country. So many of us after the war thought we would never have a happy life again, but then you took care of us and gave us food, clothing, shelter and protection.
>
> "I am sorry that my English is not good enough to say what is in our hearts, but all of us 250,000 DPs know we have been given the greatest gift of our lives, the chance to become citizens of America."

With their arrival in the U. S., the Holubiw family finally brought to a close a bitter nine years of wandering and persecution. In 1943, shortly after they were married in the Orthodox faith, they were shipped by the Nazis as slave laborers to East Prussia, where for two years Volodymyr worked on the land, Maria as a domestic.

After liberation, they discovered their native Poland had been taken over by the Communists. Volodymyr explained why they couldn't go back.

> "I knew we could never go back. Under the Communists there is no God—no church. All farmers who own their own farms go quickly to Siberia."
>
> "For my children, I wanted a free country and a safe future."

Church World Service contacted Volodymyr and his family when they were in a DP camp at Burgdorf, in the British Zone of Germany. They were immediately nominated by CWS to fill the job and housing assurances filed by Frank Grahl, through the Assemblies of God.

Now awaiting the family in Woodruf, Wisconsin, is a five room house and a job on the farm for Volodymyr. For the three girls it will be the first real home they have ever known. All of them were born in DP camps.

Church World Service officials revealed that of the 250,000 DPs now in this country 45 per cent are Catholics, 35 per cent Protestant and 20 per cent Jewish. The legislation providing for the admittance of DP's to this country provides for an additional 91,000. They must enter the country on or before December 31, 1951.

Association Activities

Our Association published and distributed 5,000 copies of a two page leaflet in communities in Pennsylvania where the issue of the retail sales of liquor and beer was voted on in Pennsylvania at the Primary Election, July 24th. The leaflet gave reasons for voting against the sale of liquor and beer in these communities.

* * * *

An order has just been given for the publication of 100,000 copies of liquor graphs similar to those which our Association has published in past years. These graphs, 9 by 12 inches, are printed in colors. The facts and figures on one side are national in character: on the other side they in part apply to a particular state (Pennsylvania or Ohio) and part of them to a particular county in the state.

The facts and figures in these graphs are arresting, in some cases startling, and are presented in attractive form. In the past ten years our Association has prepared, printed and distributed many hundreds of thousands. We hope this order for 100,000 we have placed will be followed by other printings of several hundred thousand copies. We are able to secure the figures on sales of liquor in other monopoly states of which the number is seventeen. For sample copies and further information address, The National Reform Association, 209 Ninth Street, Pittsburgh 22, Pa.

* * * *

Within the past two months Dr. Martin has made several business and speaking trips — to Winona Lake, Indiana, and Chicago, where he presented the National Reform cause in the Reformed Presbyterian Church of the city, to a meeting of the Penna. Federated Legislative Committee at Camp Newton Hamilton in Pa., to Harrisburg, Pa., to confer with leaders in reference to bills before the Legislature, and to Washington, D. C., for a meeting of the Committee Against Liquor Advertising of The National Temperance and Prohibition Council, of which he is chairman. At this latter meeting it was decided to enlarge the scope of the work of this committee from securing data on the amount spent by the alcoholic beverage industry in advertising and in a protest campaign focused on the Luce magazines against their liquor ads, to include in the present campaign other magazines and newspapers which accept liquor advertisements and to specialize on protesting the advertising of alcoholic beverages over the radio and television.

* * * *

The manuscript of the new book by Dr. Martin, OUR PUBLIC SCHOOLS—CHRISTIAN OR SECULAR, has just been placed in the hands of the printer. It is a book of 160 pages. The Introduction is by Dr. Luther A. Weigle who wrote the Introduction to Dr. Fleming's book. It will be cloth bound and sell at $2.00 per copy.

THE CLOGGED CHANNEL

The Sabbath is not the River. It is only the Channel of the River. But there can be no river without a channel. Neither can there be spiritual life, the church, liberty, democracy or Christianity without the Christian Sabbath.

This Channel of the River, once open and free of obstructions in America, has become so clogged up with secular business and labor, with secular and commercial recreations and amusements, that the flow of the life-giving water is greatly hindered. As a result, the church is tremendously handicapped in her efforts to minister to the spiritual needs of the people, and America is suffering from an increasing secularization and paganizing of her life, from a breakdown in the moral standards and life of her people, and from a menacing increase in lawlessness and crime.

The Sabbath Assaulted

Today, the Christian Sabbath is more viciously attacked than any other institution of our American life. For a quarter of a century anti-Christian forces and cold-blooded commercial interests have been assiduously at work to change the entire character of the day—to turn our holy day, devoted to rest, worship, religious instruction, contemplation of the spiritual and Christian work, into a holiday, devoted to the pursuit of material pleasures and money making.

"We Have Allowed It"

What have we as Christian leaders been doing, what has the church been doing to meet this attack? Let Roger W. Babson, outstanding business and religious leader, answer:

"I grow sick at heart when I realize how we have allowed Sunday to be stolen from us, and profaned and outraged by a lot of piratical money changers who would make the money changers in Jesus' story look like a crowd of public benefactors."

By our not challenging the enemy, by our preoccupation with other things, and by our failure to teach the sacred character and proper uses of the Sabbath until many church members are numbered among the open desecrators of the day, we "have allowed" what we could have prevented.

The Compulsion of a Great Need

This robbery of the Sabbath must cease. This profaning of the Lord's Day must end. The Channel of the River must be cleared of obstructions. The Sabbath must be recovered, that once more the life-giving water of the River may cleanse, uplift, and enrich the life of America.

The leaders of the Christian church, the Christian patriots of America must meet this Sabbath issue.

The Chief Task is Education

The broken down ideals and standards of Sabbath-keeping and a new appreciation of the values of the day must be rebuilt in the minds and hearts of the people. The attacks of godless, commercial interests must be met. Our civil Sabbath laws, which protect the people in their right to the Sabbath as a day for rest and worship, must be defended. But the basic task is educational.

This task can be met only as Christian leaders give the Sabbath a place of major importance in the educational program of the church.

"THE HOLY CITY"

Thirty men, red-eyed and dishevelled, lined up before a judge of the San Francisco police court. It was the regular morning company of "drunks and disorderlies." Some were old and hardened; others hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing:

"Last night I lay sleeping;
There came a dream so fair:"

Last night! It had been for them all a nightmare of drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,
Beside the Temple there;"

the song went on. The judge had paused. He made a quiet inquiry. A former member of the famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed, "O mother, mother."

The sobs, cutting to the heart the men who heard, and the song, still welling its way through the court room, blended in the hush.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after an effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax!

"Jerusalem, Jerusalem! Sing for the night is o'er!
Hosanna in the highest! Hosanna for evermore!
Hosanna in the highest! Hosanna for evermore!"

In the ecstasy of melody the last words rang out, and there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could possibly have accomplished.

The Bible in Our Public Schools

(Continued from page 3)

of college students, 38% of high school students and 27% of grade pupils could name the four Gospels; 30% of college students, 50% of high school students and 67% of grade pupils could not name **any** of the Four Gospels.

Concerning this situation, C. C. Morrison, ex-Editor of the **Christian Century** wrote: "A way must be found to incorporate the teaching of religion in the public school system as an integral part of the curriculum in accordance with modern educational theory, if the downward curve toward religious illiteracy and secularism is to be arrested."

THE RESPONSIBILITY FOR THIS illiteracy lies in the secularization of society, including specifically the Press, the Radio, the Movie Theater and the Public Schools.

In fairness to the schools we should note how they became secularized. In the colonial and early Federal eras ministers of the different denominations were allowed to read the Bible in the schools with comment, and to expound their respective creeds. Later, especially in Massachusetts, in the time of Horace Mann, as the denominations increased in number and in sectarian rivalry, their respective ministers took advantage of their opportunity to set forth and defend their peculiar sectarian doctrines. This caused confusion and discord and so much opposition by the general public that the custom was discontinued. Had the ministers kept to the fundamental principles of religion, common to the denominations, religious instruction would probably have been continued in the schools.

OUR PUBLIC SCHOOL CURRICULA includes practically all subjects of educational value except the Bible. It is not strange, therefore, that our public school pupils should consider it of little importance and that they are ignorant of it.

THE PRIME FACTORS THAT enter into the education of our youth are the Home, the Church and the School. But many homes are poorly equipped to meet their responsibility in this particular, homes whose parents are ignorant or immoral, or both, homes wrecked by divorce. Less than 50% of our children—some authorities say not over 25%—are seriously reached by the Church. But all children of school age are required by law to attend school regularly. Hence, the schools have a large responsibility in the moral and religious training of their pupils.

AT THIS POINT WE should consider the mission of our public schools.

This may be stated as follows:

1. To develop a citizenry founded upon character, the highest type of which rests upon religion.
2. To teach our young people the American philosophy based on the principles of moral standards, faith in God and respect for human dignity.
3. General Eisenhower states it thus:
   "To develop integrity and civic responsibility in all American youth as an essential element in the defense of the American system."
4. To teach their pupils the fine art of living.
5. Paraphrasing John Ruskin—The primary mission of our public schools is not to teach their pupils to know what they do not know but to teach them to behave as they do not behave.

BELIEVING THAT A SUCCESSFUL democracy depends upon an educated electorate, the Northwest Ordinance of 1787 declared that "religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Horace Mann, to whom our public school system is more indebted than to any other individual, in his report to the Legislature of Massachusetts, at the close of twelve years as Secretary of the State Board of Education, said:

"The grand result in practical education can never be attained without religion and no community will ever be religious without religious education."

I believe that the exclusion of religious instruction from our public schools really exerts an influence against religion for it suggests to the pupils that religion is not essential to an education.

WHY SHOULD THE LEADERS of the so-called "New Education" find no place in their philosophy or plans for religion? By so doing they omit from their program "one of the most basic aspects of all the historic cultures."

A KNOWLEDGE OF THE BIBLE is necessary to an understanding of the most beautiful things in Architecture, in Art and in Music. What do the great cathedrals of the world mean to one who is ignorant of the Bible and religious literature? What interest would such a person have in viewing the mural decorations of the Sistine Chapel, painted by Michelangelo, or listening to Handel's oratorio, **The Messiah?** A knowledge of the Bible is absolutely essential to an intelligent reading and appreciation of the finest things in English literature, such as: Milton's **Paradise Lose** and **Paradise Regained,** Burns' **The Cotter's Saturday Night,** Tennyson's **In Memoriam** and **Crossing the Bar,** Whittier's **Eternal Goodness, The Answer** and **Our Master,** Longfellow's **A Psalm of Life** and **Resignation,** Bryant's **To a Waterfowl,** Lowell's **The Present Crisis,** Holland's Kathrina.

The limitation of this paper forbids the discussion of the specific steps and ultimate means by which definite religious instruction can be provided in our public schools.